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"whole. More shortly, science treats of modes of existence, philosophy of existence in its completeness."

Chapter II. treats of the Philosophy of August Comte, where it appears that Comte's doctrine of the relativity of knowledge rests upon a fundamental contradiction separating "existence into two mutually exclusive parts, the phenomenal and the real," and assuming "two opposite kinds of intelligence." The two assumptions, according to Professor Watson, are self-contradictory. He proposes "to start from the principle that there is one intelligible universe and one kind of intelligence." Chapters III., IV., V., and VI. treat of the Philosophy of Nature, including, respectively, Geometry, Arithmetic and Algebra, the Physical Sciences, and Biological science. Professor Watson's discussions here are elucidative and exhibit very distinctly the weak points of Mill's view, that the formal sciences rest upon experience, in its restricted sense. In the discussion of biological science, the author chiefly considers "whether accepting the theory of development as the only tenable explanation of the characteristics and changes of living beings, we have reached an ultimate explanation, or whether we have only solved a subordinate problem." The author's opinion is that "the world is in no sense a product of chance, but must be conceived from the point of view of immanent teleology." Chapter VII. treats of the Relations of Biology and Philosophy; Chapter VIII. of the Philosophy of the Mind; Chapters IX., X., and XI. of Moral Philosophy; and Chapter XII. of the Philosophy of the Absolute—a treatment, it will be seen, which accords with the author's rough division of existence into the three great related spheres, of nature, mind, and ego. Although this division may for some purpose or other be economical and convenient one, it is nevertheless one which demands its justification as the outcome of a philosophical system, and not as its postulate.

In the main, the positions which Professor Watson takes in his criticisms of the three thinkers that figure in the title of his book, are strong. We may observe that Darwin is mentioned in the Table of Contents, (which does not seem to have been prepared by the author,) as "an unsophisticated scientific man," and also that a passage from *The Tempest* is incorrectly stated as being from *Midsummer Night's Dream*.

T. J. McC.

DER GEIST DER NEUEREN PHILOSOPHIE. By *Robert Schellwien*. Leipsic: Alfred Janssen. 1895. Pages, 163. Price, M. 2.40.

It is difficult to get at Mr. Schellwien's ideas, which are much mixed with platitudes, and not altogether free from obscurity. Human consciousness, he says, has as its necessary and immutable presupposition unconsciousness; it can arise only by proceeding from unconsciousness. All knowledge of man, therefore, is the abolition of non-knowledge. Of the advance from unconsciousness to consciousness, from non-knowledge to knowledge the fundamental form is the relation of subject and object, where subject is contrasted to object but seeks always to annihilate that opposition. Here the *negative* character of knowledge is exhibited. In self-con-

scious man the subject is perceived as the absolute and knowledge as identical with existence, but not without the negative aspect that the subject is absolute only in so far as it is the agent of a creative mimicry, or mimicking creation, of existence, and knowledge only the *ideal* equation of Being. Again, all knowledge comes from and goes back into individual minds. Therefore, if the progressive development of knowledge, the spirit of the thought of a time, is to be understood, our understanding of it must be sought in the individual spirits from whence it took its new trend of development. Such are the systems of the great philosophers which Mr. Schellwien has undertaken to study in the light, and as corroborations, of his views, beginning with Spinoza, whose philosophy, after the author's formal introduction, takes up the bulk of this first part.

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PRENOZIONI DI FILOSOFIA SCIENTIFICA. By *Prof. Carlo Salvadori*. Montegiorgio : Ugolino Delbello. 1894. Pages, 312. Price, L. 3.

This little volume is designed as a text-book of elementary philosophy for students in lyceums and colleges. It professes to give no more than mere hints, *accenni*, on the subjects which it treats, and might be compared to the manuals which are widely used in German universities under the name of "encyclopædias"—works giving bird's-eye views, skeleton-outlines, definitions, etc., of the subjects treated. The general idea of the book is excellent. According to the more modern point of view it begins with psychology and ends with logic and ethics. Under Psychology Professor Salvadori treats man's mental nature in all its comprehensive entirety, relegating to logic and ethics only what is included under those heads in their restricted sense. The author is unusually well acquainted with the philosophical and scientific literature of England, France, and Germany, and has made valuable use of the results of the most recent writers of those countries. Upon the whole, he has produced a concise, useful, and suggestive little manual, in a line where such books are much needed.

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PHILOSOPHIE UND ERKENNTNISTHEORIE. By *Dr. Ludwig Busse*. Leipsic : S. Hirzel. 1894. Pp. 288.

The philosophical investigations which form the body of this work grew up in Japan in connexion with the lectures and exercises which Dr. Busse conducted while Professor of Philosophy in the Teikoku Daigaku, the Imperial University, at Tokio, and are dedicated to his old Japanese students. The book possesses not a little of interest through this association, as many will be desirous to know what manner of philosophy is provided to the young men of that rising nation. Dr. Busse is now Privatdocent of Philosophy in Marburg, Germany. The three teachers whom he cites as his masters, and as having furnished the stimulus to his thought, are Lotze, Kant, and Hume; but he has borrowed nothing from these men, he claims, that he has not made thoroughly his own, so that his philosophy is entitled to independent rank.